Perkins (W.)

A DIRECTION FOR THE GOVERNMENT OF THE Tongue according to Gods Word.

LONDON,
Printed by *Iohn Legatt*, dwelling in Little-Wood-streete.
1621.

BRITISH MUSEUM

To the Reader.

CHristian Reader, lamentable and fearefull is the abuse of the tongue among al sorts and degrees of men euery where. Hence daily arise manifold sins against God, and innumerable scandals and grieuances to our brethren. It would make a mans hart to bleed, to heare and consider how Swearing, blaspheming, Cursed speaking, Railing, Slandering, chiding Quarrelling, contending, Iesting, Mocking, Flattering, Lying, dissembling, Vaine and idle talking ouerflow in all places; so as men that feare God had better be any where, then in the company of most men. Well then, Art thou a man which hast made little conscience of thy speech and talk: Repent seriously of their sin, and amend thy life, lest for the abusing

of thy tongue thou cry with Dives *in hell*, Send *Lazarus* that he may dippe the tip of his finger in water, and coole my tongue. *And if thou bee one which haſt care to order thy ſelfe in ſpeech and ſilence according to Gods word, oh, doe it more. For what a ſhame is it, that men with the ſame tongue where with they confeſſe the Faith and Religion of Chriſt, ſhould by vaine and vngodly ſpeech vtterly deny the power therof? And for thy better helpe therein, I haue penned theſe few lines following, concerning the Tongue: Vſe them for thy benefite, and finding profit thereby, giue glory to God.* Cl.lb. XCII. December. 12.

W. Perkins.

The gouernment of the Tongue.

CHAP. I.

Of the generall meanes of ruling the Tongue.

THE gouernment of the Tongue is a vertue pertaining to the holy vsage of the Tongue according to Gods word.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

The pure heart is moſt ne-
ceſſary, becauſe it is the foun-
taine of ſpeech, and if the
Mat. 15.9. fountaine bee defiled, the
ſtreames that iſſue thence can
not be cleane.

And becauſe the heart of man by nature is a bottomleſſe gulfe of iniquity, two things are to be knowne firſt, how it muſt bee made pure; and then how it is alwaies afterward to be kept pure.

The way to get a pure heart is this: Firſt, thou muſt ſeriouſly examine thy life and thy conſcience, for all thy ſinnes paſt: then with a heauy and beleeuing heart confeſſe them to God, vtterly condemning thy ſelfe. Thirdly, with deepe ſighes and groanes of ſpirit cry vnto heauen to God

God the Father, in the name of Chriſt for pardon, I ſay, for pardon of the ſame ſinnes as it were for life and death; and that day and night, till the Lord ſend downe from heauen a ſweete certificate into thy perplexed conſcience by his holy Spirit, that all thy ſinnes are done away. Now at the ſame inſtant in which pardon ſhall bee granted, God likewiſe will once againe ſtretch forth that mightie hand of his, whereby he made thee when thou waſt not, to make thee a new creature, to create a new heart in thee, to renue a right ſpirit in thee, and to ſtabliſh thee by his free ſpirit. For whom hee iuſtifieth, them alſo at the ſame time he ſanctifieth.

The purified heart appeareth by these signes. I. If thou feele thy selfe to be displeased at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily sickneſſe. II. If thou begin to hate and to flie thine owne personall sinnes. III. If thou feele a griefe and sorrow after thou hast offended God. IV. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to auoide all occasions and inticements to euill. VI. If thou trauell and doe thine endeauour in euery good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the blood of Christ.

When the heart is pure, to keepe

keepe it ſo, is the ſpeciall worke of faith, *which purifieth the heart.* Act. 15. 9

Faith purifieth the heart by a particular applying of Chriſt crucified with all his merits. Eliſha *when he went vp and lay vpon the dead childe, and put his mouth to his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and ſtretched himſelfe vpon him, the fleſh of the childe waxed warme. Afterward* Eliſha *aroſe and ſpread himſelfe vpon him the ſecond time: then the child neezed ſeuen times & opened his eyes.* So muſt a man by faith euen ſpread himſelfe vpon the croſſe of Chriſt, applying hand and feet to his pierced hands and feet, and his wretched heart to Chriſts bleeding heart; and 2. Kin. 4. 2 Verſe 35.

then

then hee ſhall feele himſelfe warmed by the heate of Gods Spirit, and ſin from day to day crucified with Chriſt, and his dead heart quickened and reuiued. And this applying which faith maketh, is done by a kind of reaſoning which faith makes, thus: Hath God of his mercie giuen his owne Son to be my Sauiour, to ſhed his blood for me? and hath hee of his mercie graunted vnto mee the pardon of all my ſinnes? I will therefore indeauour to keepe my heart and my life vnblameable, that I doe not offend him hereafter in word or deede, as I haue done heretofore.

Iſa. 19. 18. Rom. 15. 6. *The language of Canaan* is whereby a man endued with the Spirit of adoption, vnfainedly

fainedly calleth vpon the name of God in Chriſt, and ſo conſequently doth as it were familiarly talke and ſpeake with God. This language muſt needes bee learned, that the tongue may be wel grounded. For man muſt firſt be able to talke with God, before he can be able wiſely to talke with man. For this cauſe when men are to haue communication one with another, they are firſt of all to bee carefull that they often make their praiers to God, that he would guide and bleſſe them in their ſpeeches, as *Dauid* did: *Set a watch, O Lord, before my mouth, and keepe the doore of my lippes.* Pſal. 143. And againe, *O Lord open thou my lips, and my mouth ſhall ſhew foorth thy prayſe.* Pſal. 51. 15. Where wee

may

may see, that the mouth is, as it were locked vp from speaking any good thing, vntill the Lord open it. And *Paul* hauing the gift of ordering his tongue in wonderfull measure, yet desireth the Ephesi-
Eph.6.10. ans *to pray for him, that vtterance might be giuen him*: and
Prou.16.1. good reason, *because God ruleth the tongue.*

CHAP. II.

Of the matter of our speech.

THe gouernment of the tongue containeth two parts: holy speech, and holy silence. In holy speech must be considered the matter of our speech, and the manner.

The matter is commonly one of these 3. eyther God, our neighbour, or our selues.

As

As concerning God, this caueat must bee remembred, that the honourable titles of his glorious Maiestie bee neuer taken into our mouthes, vnlesse it bee vpon a waightie & iust occasion, so as wee may plainely see that glory will redound to him thereby: and for this cause the third commandement was giuen, that men might not *take vp the name of God in vaine*, that is, rashly and lightly. Exod. 20. 7.

And therefore lamentable and fearefull is the practise euery where. For it is a commō thing with men to begin their speech, and to place titles of Gods most high Maiestie in the fore-front almost of euery sentence, by saying, *O Lord! O God! O good God! O mer-*

merciſull God! O Ieſu, O Chriſt! &c. If a man bee to ſay any thing, he will not ſay, *Yea*, or *Nay*; but, *O Lord yea*: or, *O Lord, nay*. If a man bee to reprooue his inferiour, hee will preſently ſay, *O Lord haue mercy on vs, what a ſlowback art thou? what a lie is this*, &c. An earthly Prince, if hee ſhould haue his name ſo toſſed in our mouthes at euery word, would neuer beare it; and how ſhall the euerliuing God ſuffer it? nay how can he ſuffer it? I ſay no more, but thou with thy ſelfe thinke how: for in the third commaundement the puniſhment is ſet downe, *That he will not hold him guiltles that taketh his name in vaine.* And the Angels in reuerence to Gods Maieſty couer their faces, *Iſa.* 6. 2.

Con-

Concerning our neighbour, wee are to consider whether the thing which we are about to speake be good or euill.

This beeing weighed, if it bee good, and so commendable, then wee are readily and cheerefully, and that vpon euery occasion to vtter it, especially in his absence, whether he be a friend, or a foe: as Saint *Iohn* writeth of *Demetrius*. *Demetrius* (saith hee) *hath good report of all men, and of the truth it selfe: yea, and wee our selues beare record, and ye know that all our testimonie is true.* 3. Ioh. 12.

As for the euill which any shall know by his neighbour, hee is in no wise to speake of it, whether it be an infirmitie or a grosse sinne, vnlesse in his con-

conſcience hee ſhall finde himſelfe called of God to ſpeake.

A man is called to ſpeake in three caſes: Firſt, when he is called before a Magiſtrate, and is lawfully required to teſtifie the euill which hee knoweth by another. II. When any is to admoniſh his brother of any fault for his amendment. III. When the hurt or danger that may ariſe of the euill, is to bee preuented in others. As a man may ſay to one well diſpoſed, take heede of ſuch a mans companie, for hee is giuen to ſuch or ſuch a vice.

To this end, they of the
1. Cor. 1. 11 *houſe of Cloe* did certifie *Paul* of the diſorders in Corinth.
Gen. 37. 2. And *Ioſeph certified his father of*

of his brethrens ſlander. In this caſe all treaſons are to bee reuealed, as tending to the ruine of the whole Cómon-wealth. Thus Eliſha *reuealed the ſecret of the king of Syria.* 2. King. 6. 8

And if it ſhall bee thought conuenient to mention the euill which we know by any man, it muſt bee done only in generall manner: the perſon, and all circumſtances which will deſcrie the perſon, concealed.

Concerning things which are ſecret in our neighbour, wee are not to bee ſuſpitious, but to ſuſpend both ſpeech and iudgement. *Loue ſuſpecteth no euill. Iudge nothing* (ſaith Paul) *before the time, vntill the Lord come, who will lighten things that* 1. Cor. 13. 5 1. Cor. 4. 5

are hid in darkeaesse., and make the counsels of the heart manifest. Augustine hath a good and
Aug. lib. 10 confess. 23. speciall rule to this purpose, that there be three things of which we must giue no iudgement: Gods predestination, the Scriptures, and the estate of men vncalled.

As touching a mans selfe, he is neither to praise nor dispraise himselfe. As *Salomon* saith, *Let another praise thee,*
Prou. 27. 2. *and not thine owne mouth: a stranger, and not thine owne lips.* Yet otherwhiles the times doe fall out, that a man may vse an holy kinde of boasting, especially when the disgrace of the person is the disgrace also of the Gospell, aud of religion, and of God himselfe:
2. Cor. 11. 1. as *Paul* did: *But wherein* (saith he)

he) any will vſe boldneſſe (I ſpeak fooliſhly) I will vſe boldnes. They are Hebrewes, ſo am I.

CHAP. III.

Of the manner of our ſpeech, and what muſt be done before we ſpeake.

THus much of the matter of our ſpeech, now followeth the manner.

In the manner of our ſpeaking three things are to bee pondered: what muſt be done before wee ſpeake; what in ſpeaking; what after we haue ſpoken.

Before we ſpeake, conſideration muſt bee vſed of the thing to bee ſpoken, and of the end. *Iames* requireth that men *ſhould be ſlow to ſpeak, and ſwift to heare.* *Salomon* ſaith, *Hee that anſwereth a matter before* Iam. 1 19. Prou. 18. 13

fore hee heare it, it is folly and shame to him. The mind is the guid of the tongue: therefore men must cõsider before they speake. The Tongue is the messenger of the heart, and therefore as oft as wee speake without meditation going before, so oft the messenger runneth without his errand. The Tongue is placed in the middle of the mouth, (*a*) and it is compassed in with lippes and teeth, as with a double trench, to shew vs, how we are to vse heede and preconsideration before wee speake: and therefore it is good aduise, to keepe the key of the mouth not in the mouth, but in the cupbord of the mouth. *Augustine* saith well, That as in eating and drinking men make

a Chrys. hom. 22. ad pop. Antioch.

Lib. de nat, & grat.

make choice of meates: ſo in manifold ſpeeches we ſhould make choice of talke.

Here are condemned idle words, that is, ſuch words as are ſpoken to little or no end or purpoſe. And they are not to be eſteemed as little ſinnes, when as men *are to giue account of euery idle word.* Mat. 12.36

CHAP. IV.

What is to be done in ſpeaking, and of Wiſedome.

WHen wee are in ſpeaking, two things are to be practiſed: firſt, care muſt be had of the ſpeech, that it be *gracious*: ſecondly, it is to bee vttered with conuenient bonds of truth. Coloſſ. 4. 6

The ſpeech is gracious, when it is ſo vttered, that the graces of God wrought in the

the heart by the holy Ghoſt, are as it were pictured and painted foorth in the ſame: for ſpeech is the very image of the heart.

Eph.4.25. Contrary to this is *rotten ſpeech*, that is, all ſuch talke as is voide of grace, which is the heart and pith of our ſpeech.

Eph.5.3. Pſal.16.4. And by this it appeareth, that no vice can bee named but with diſliking: and hereupon in Scriptures when by occaſion a vice ſhould bee named, in token of a loathing thereof, the name of the vice is omitted, & the name of the contrary vertue vſed in the roome thereof, as in theſe

Iob 2.5. 1.Kin.21.20 wotds: *for Iob thought, It may be that my ſonnes haue ſinned and bleſſed*, that is, *blaſphemed God*,

God. This being true, then by proportion the visible representation of the vices of men in the world, which is the substance and matter whereof playes and interludes are made, is much more to bee auoided.

Gods graces, which we are to shew forth in our communication, are these: Wisedome, Truth, Reuerence, Modesty, Meeknesse, Sobrietie in iudgement, Vrbanitie, Fidelity, Care of others good name: and let vs consider of them in order.

Wisedome in our speech is a goodly ornament. The Apostles when they waited for the holy Ghost in Ierusalem, it descended vpon them in the forme of fierie tongues:

and

and then it is said, that *they spake as the holy Ghost gaue them vtterance in Apophthegmes or* Act. 2. 4. *wise sentences.* And he that go-
Prou. 6. 23. uernes his tongue wisely, *addeth doctrine to the lips,* that is, so speaketh, as that others bee made wise thereby.

This wisedome is then shewed, when a man can in iudgement apply his talke, and as it were in good manner make it fit to all the circumstances of persons, times, places,
Prou. 29. 11 things. *A foole poureth out all his mind, but a wise man keepeth in it till afterward. A word spo-*
25. 11. *ken in his place, is like apples of golde with pictures of siluer.*

Now hee that would haue his speech to bee wise, must first of all himselfe become a wise man. And the wise

man

man of whom the holy Scriptures speake, is a godly man and such an one as serueth God: because this feare of God is the *beginning and head of wisedome*; as on the contrarie, the foole, whereof the Scripture often speaketh, is the vngodly person that maketh no conscience of any sinne. And indeede such an one is the most senseleſſe foole of all. Hee that shall euer and anon be casting himselfe into the fire and water, and runne vpon dangerous places to breake his legges, armes, necke: and further shall take pleasure in doing all this, is either a foole, or a mad man.

Prou. 1. 7. Eccl. 12. 13 Psal. 14. 1. and 38. 5. Gen. 34. 7.

Now the vngodly man as oft as he sinneth, he endeuoureth

as much as in him lyeth to pitch his ſoule into hell, and whereas he taketh pleaſure in ſinne, he ſports himſelfe with his owne deſtruction.

Furthermore, the man fearing, God muſt haue two things in his heart: a perſwaſion of Gods preſence; and Awe.

The perſwaſion of Gods preſence is, whereby a man is continually reſolued, that whereſoeuer hee is, hee ſtandeth before God, who doth ſee euen in the ſecrets of his heart. This was in *Cornelius: Now therefore* (ſaith hee) *wee* Act. 10. 33. *are in Gods preſence to heare all things that are commanded thee of God.*

Awe in regard of God, is that whereby a man behaueth himſelfe

himselfe reuerently, because he is in Gods presence.

Awe is either in regard of sinne, or of chastisements.

Awe in respect of sinne, is when one is afraid to sinne, fearing not so much the punishment, as sinne it selfe, because it is sinne. For he feareth God indeede which is of this minde, that if there were no Iudge to condemne him; no hell to torment him; no dinell nor conscience to accuse him; yet hee would not sinne: because Gods blessed Maiestie is by it offended and displeased: and if hee had it in his choice, whether he would sinne or loose his life, hee had rather dye then willingly and wittingly sinne

againſt God. This awe being in *Ioſeph*, was the cauſe that mooued him not to commit
Gen.39.9. folly with *Putipharswife*. *How then* (ſaith hee) *can I doe this great wickedneſſe, and ſin againſt God.*

Awe in chaſtiſements is, when one humbleth himſelfe vnder the mightie hand of God with all meekeneſſe and patience, when God laieth his hand on him more or leſſe. When *Shemi* came foorth and curſed *Dauid*, and flung ſtones at him, what did hee? truely hee ſtood in awe of God, and therefore ſayde,
2.Sam.16. 10. *What haue I to doe with you, yee ſonnes of Zerniah? for hee curſeth, euen becauſe the Lord hath bidden him curſe Dauid, Who dare then ſay, Wherefore haſt*

haſt thou done ſo?

When a man is thus made wiſe, that is, righteous, and fearing God, hee is ſo guided by the ſpirit of feare, that hee cannot but ſpeake wiſely. *Salomon* ſaith, *The lippes of the righteous know what is acceptable: but the mouth of the wicked ſpeake froward things.* And againe, *The heart of the wiſe guideth the mouth wiſely.* Pro. 10. 31

Contrary to this is fonde and fooliſh talke: an example hereof wee haue in *Luke* where *Pilate* wanting the feare of God, ſaith, *I finde no fault in Chriſt: let vs therefore chaſtiſe him, and ſend him away.* Wherefore he ought to haue reaſoned thus: *I finde no fault in him: therfore let vs ſend him* Luk. 23. 14

way without chastisement.

CHAP. V.

Of truth, and of reuerence in speech.

TRuth of speech is a vertue whereby a man speaketh as hee thinketh: and so consequently, hee speaketh as euery thing is, so farre foorth as possibly hee can. It is made a note of a righteous man, *to speake the truth from the heart: and they that deale truely are Gods delight.*

Psal. 15. 2. Prou. 12. 22.

This is alwaies required in all our doctrines, accusations, defences, testimonies, promises, bargaines, councels: but especially in Iudges and Magistrates sitting on indgement seate, becausse then they stand in Gods stead, who

Prou. 17. 7.

is

is truth it ſelfe.

To this place belongeth *Apologie*, which is, when a Chriſtian called before a Magiſtrate, and ſtraightly examined of his religion, confeſſeth Chriſt boldly, and denieth not the truth. Mat. 20. 3

Contrarie to this, is lying, cogging, gloſing, ſmoothing, diſſembling; as for example *Gehazi*, after he had receiued money and garments of *Naam* the Syrian againſt *Eliſhas* will, hee went and ſtood before his maſter, who ſaid vnto him, Whence commeſt thou, *Gehazi*? who maketh it nothing to lie for a vantage, ſmoothed it ouer finely, and ſaide, *Thy ſeruant went no whither*. To the like effect 1. King. 5. 25.

and purpose, report is made of a rich man that had two chests: the one whereof hee called *all the world*, the other his *friend*. In the first hee putteth nothing: in the second hee putteth all his substance. When his neighbour came to borrow money, he vsed to answer, truly I haue neuer a pennie in all the world, meaning his emptie chest, but I will see (saith he) what my friend can doe, looking thereby for interest by the money out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lie.

Lying is, when a man speaketh otherwise then the truth is, with a purpose to deceiue,

deceiue. Here note that there is great difference betweene theſe two ſpeeches, *It is an vntruth*, and *It is a lie.* The firſt may be vſed when a man ſpeaketh falſhoods. But in vſing the ſecond, wee muſt bee heedie and ſparing: for when a man is chalenged for a lie, three things are laide to his charge. I. That hee ſpeaketh falſly. II. That he is willing to doe ſo. III. That he hath a deſire and purpoſe to deceiue.

Queſt. Whether may not a man lie, if it be for the procuring of ſome great good to our neighbour, or to the whole country, where we are.

Anſw. No: Reaſons are theſe: I. Lying is forbidden, (*a*) *as an abomination to the Lord.*

(*a*) Iam 3. 27. Prou. 2, 22

II.

Rom.3.8. II.(*b*)*Secondly, we are not to do any euill that good may come thereof.* III. He which lyeth, in so doing conformeth himselfe to the diuell, who (*c*)is a Ioh.8.44 lier, and the father thereof.

Obiect. I. Such lying is for our neighbours good and not against charitie.

Ans. No: for(*d*)*charitie reioyceth in the truth.* 1.Cor.13

Obiect. II. The holy Scriptures haue mentioned the lies of the Patriarkes.

Ans. We must not liue by examples against rules of Gods word.

Obiect. III. *Rahab* and the midwiues of Egypt in sauing the spies, and in preseruing the Israelites infants vsed lying, and are commended for their facts.

Answ.

Anſ. They are cõmended for their faith, not for lying. The workes which they did, were excellent works of mercy, and therefore to bee allowed: and the doers failed onely in the manner of performing them.

As truth is required in ſpeech, ſo alſo reuerence to God and man.

Reuerence to God is, when wee ſo ſpeake of God and vſe his titles, that we ſhewe reuerence our ſelues, & mooue reuerence in others. *If thou wilt not keepe* (ſaith the Lord) *and doe all the wordes of this lawe* (*that are written in this booke*) *and feare the glorious and fearefull name, THE LORD THY GOD, then the Lord will make thy plagues wonderfull.* Deut. 28. 58.

Here

Heere take heede of all manner of blaſpheming, which is, when men vſe ſuch ſpeeches of God, as doe eyther detract any thing from his maieſty, or aſcribe any thing to him, not beſeeming him: a ſinne of all other to bee deteſted. Reaſons. I. A blaſphemer is viler then the reſt of the creatures, for they praiſe God in their kind and ſhew foorth his power, goodneſſe, and wiſedome: but hee diſhonoureth God in his wretched ſpeech. II. Hee is as a madde dogge that flyeth in his maſters face, who keepeth him, and giueth him bread. III. Thirdly, Cuſtome in blaſphemies ſheweth a man to bee the childe of the diuell, and no

childe

childe of God as yet. A father lying on his death bedde, called the three children to him which he kept, and told them that one onely of them was his owne ſonne, and that the reſt were onely brought vp by him: therefore vnto him hee gaue all his goods: but which of theſe was his naturall ſonne hee would not in any wiſe declare. When hee was dead, euery one of the three children pleaded that hee was the ſonne, and therefore that the goods were his. The matter beeing brought before a Iudge he was cõſtrained to take his courſe: hee cauſed the dead corps of the father to be ſet vp againſt a tree, and commaunded the three ſonnes to take bowes

and

and arrowes, and to ſhoote againſt their father and to ſee who could come neareſt the heart. The firſt and ſecond did ſhoote at their father and did hitte him, the third was angry with both the other through naturall affection of a childe to a father, and refuſed to ſhoote. This done, the Iudge gaue ſentence that the two firſt were no ſonnes, but the third onely, and that hee ſhould haue the goods. The like tryall may bee vſed to know who bee of Gods children. Such perſons with whome blaſpheming is rife, are very diuells incarnate, and the children of the diuell, who rend God in pieces, and ſhoote him through with their darts, as it is ſayde of

of the Egyptian when hee blaſphemed, that he *ſmote or pierced through Gods Name.*

Magiſtrates and rulers feuerely puniſh ſuch as abuſe their names, and they doe it iuſtly: how much leſſe then ſhould blaſphemers of Gods name eſcape without great puniſhment?

Leu 21.11. valikkobh.

Againe, here wee muſt bee warned to take heede of that cuſtomable ſwearing, and alſo of periury. It is a very ſtrange ſinne: for the periured perſon doth not onely ſinne himſelfe, but withall hee endeauoureth to intangle God in the ſame ſinne with himſelfe.

Further, take heede leaſt thou doeſt either make or recite the ieſts which are

contriued out of the phraſes of Scripture: which are very many, and very vſually rehearſed in companie. The oyle wherewith the taber-
Exo.30.31 nacle, and the Arke of the Teſtament, and the Prieſts were annointed, was holy: and therefore no man might put it to any other vſe, as to annoint his owne fleſh therewith, or to make the like
a Ioh.19.8 vnto it. (a) *Pilate* a poore Painym when hee heard the name of the ſonne of God, *was afraid:* and we much more ought to tremble at the word of God, not to make our ſelus merrie with it. And therefore the ſcoffing of *Iulian* the Apoſtata is very feareful, who was wont to reach Chriſtians boxes on the eare, and withal,

bidde

bidde them turne the other; and obey their maſters commaundement. *Whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo.* Math. 5. 39. And hee denied pay and like reward to his ſouldiers that were Chriſtians, becauſe hee ſaid hee would make them fit for the kingdome of heauen, conſidering that Chriſt had ſaid, *Bleſſed are the poore in ſpirit: for theirs is the kingdome of heauen.*

Here alſo men muſt learne to take heede of all manner of charmes and enchantments, which commonly are nothing elſe but words of Scripture, or ſuch like, vſed for the curing of paines and diſeaſes both in men and beaſts. As for example, the firſt

firſt wordes of Saint *Iohns* Goſpel, *In the beginning was the Word, and the Word was with God, &c.* are vſed to bee written in a paper, and hung about mens neckes to cure agues. But the truth is, ſuch kind of practiſes are diueliſh, Patronesof charmes hold that in ſuch words as are either diuine or barbarous, is much efficacie. But whence is this efficacie? from God? from men? or from the diuell? If it ſhall be ſaid from God; wee muſt know that the word vſed in holy manner, is the inſtrument of God to conuey vnto vs ſpirituall bleſsings, as faith, regeneration, repentance: but it doth not ſerue to bring vnto vs corporall health.

Well

Well then, belike words take vertue from the ſpeaker, and are made powerful by the ſtrength of his imagination. Indeede of this opinion are ſome Phyſitians, as *Avicenna* & *Paracelſus*, who think that Phantaſie is like to the Sunne, which worketh on all things to which his beames doe come, and the latter that by imagination miracles might bee wrought. But this opinion is fond, and the reaſons alleadged for it are without weight. For imaginations are no things but ſhadowes of things. And as an image of a man in a glaſſe hath no power in it, but onely ſerues to reſemble and repreſent the bodie of a man: ſo it is with the phantaſie and conceit of the mind, and

Parac. lib. de Tartaro

and no otherwiſe. And if imagination haue any force, it is onely within the ſpirits and humours of a mans owne bodie: but to giue force to worke in the bodies of others it cannot; no more then the ſhadow of one body can ordinarily cure the body of an other on which it lighteth. Wherefore words vſed in the way of bodily cure, bee they in themſelues neuer ſo good, are no better then the diuels ſacraments: and when they are vſed to blinde people, he it is, that cõming vnder hand, worketh the cure, & by turning himſelfe into an angel of light, deludes thẽ. But it were better for a man to die a thouſãd times thẽ to vſe ſuch remedies, which in curing the body

body destroy the soule.

Lastly, auoyde all imprecations and cursings, eyther against men or other creatures for God in iudgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Iewes, who at the arraignement of Christ, cryed, saying, *His blood bee vpon vs and our children*: which imprecation is verified vpon them vnto this day. At *Newburge* in Germanie a certaine mother cursed her sonne, saying: *Get thee away, I would thou mightest neuer come againe alive*: the very same day hee went into the water and was drowned. Mat. 27. 25. Lonicerus theat hist. prec. ept. 4. Idem.

Againe, a mother brought her childe to the Vniuersitie of *Wittenberge*, by reason hee was

was poſſeſſed with an vncleane ſpirit: being demanded how it came to paſſe, ſhe anſwered in the hearing of many, that in her anger ſhee ſaid, *The diuell take thee*, and thernpon preſently the childe was poſſeſſed. And in our countrey, men often wiſh the plague, the poxe, the peſtilence to their children, their ſeruants, their cattell: and often it falls out accordingly.

In the dayes of King *Edward*: certaine Engliſh ſouldiers (as I am certainly informed by a witneſſe then preſent) beeing by a tempeſt caſt vpon the ſands on the coaſt of *France*, ogaue themſelues to prayers, and commended their ſoules to God, as in ſo great

great daunger it was meete: but one among the reſt, deſperately minded went apart and cryed out, ſaying, *O gallowſe claime thy right, gallowſe claime thy right.* Now the ſaid party among the reſt (as God would haue it) eſcaped ſafe to land; and afterward liuing ſome ſpace of time in France, returned againe to England, where hee was hanged for ſtealing of horſes: and thus according to his deſire the gallowſe claimed her right

Reuerence to man is in two reſpects, either becauſe hee is created after the image of God, or becauſe he is aboue vs in age, gifts, authoritie. In the firſt conſideration, men muſt haue care

haue care to giue ſuch names to children as are proper and fit, vſuall, and knowne: the ſignification whereof may admoniſh them of the promiſes of God, of godlines, or of ſome good dutie. And there be foure allowed ends of giuing names. I. To preſerue the memorie of ſome thing by the name giuen, as *Adam*, *Iſrael*, *Iſaac*. II. To ſignifie ſome thing to come, as *Euah*, *Abraham*, *Iohn*, *Peter*. III. To preſerue the name and memorie of parents & kindred, which was vſed in the birth of *Iohn Baptiſt*. This cuſtome may ſtill be retained, if there be any good example in the ancetours that the childe may follow. IV. That the life and profeſsion of good men may be

be reuiued in the renuing of their names.

Here we muſt take heede, in no wiſe to giue children the proper names or titles of God, as *Ieſus*, *Immanuel*, &c.

Neither are the profeſſors of the Goſpell to bee intituled by the name of ſuch as haue beene famous inſtruments in the Church, as to be called *Caluiniſts*, *Lutherans*, &c. *Now this I ſay, that euery one of you ſaith, I am Paules, and I am Apollos, I am Cephas, and I am Chriſts: Is Chriſt deuided? was Paul crucified for you? either were ye baptized in the name of Paul?* 1. Cor. 12. 13.

And it is a bold part of the peſtilent generation of Papiſts, who take to them-

Act 11.26. &c. Rom. 11.4. selues the name of *Iesuites*, whereas the like name of *Christian* was giuen to the disciples at Antioch not by the deuise of man, *but by Diuine oracle*.

As the chaunging of the name giuen in Baptisme is not to be allowed; so the varying of it according to the varietie of language, (it neither hurt, nor fraud to any be intended thereby) is not vnlawful. Vpon this ground *Saul* is called *Paul:* and Christ cals *Simon* his disciple otherwhiles *Cephas*, *Peter*. And very worthy Diuines in this age, that their writings might be read of the aduersaries, haue in like sort without offence varied their name. *Melancthon* calles himselfe *Didimus*, *Fauentinus*,

ventinus and Melangæus. Bucerin titles himselfe Aretius Felinus: and Theodore Beza once writ himselfe Nathaniel Nezechius.

Reuerence to man as he is superiour, is in vsing fit titles of reuerence. *Sara* is commended in Scriptures for obeying her husband, and *for calling him Syr.* But excesse must heere bee auoyded, when titles of honor properto God are giuen to men, as *head of the Catholike Church*, to the Pope, *Lady and Queen of heauen*, to the mother of Christ. This fault Christ reproueth in the young man, saying, *Why calleſt thou mee good? there is none good but God.*

1. Pet. 3. 6.

Mar. 10. 1

CHAP. VI.

Of Modesty, and of Meekenesse.

MOdesty in speech hath diuers caueats: first, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speake of himselfe as of another: *I know a man*) saith *Paul*, speaking
2. Cor. 12. 2 of himselfe) *in Christ aboue fourteene yeares agoe, &c. which was taken vp into Paradise, and heard words which cannot bee spoken.* And *Iohn* saith of him-
Ioh. 19. 29. selfe: *When Iesus saw his mother, and the disciple whom hee loued, standing by, &c.*

Heere take heede of boasting, whereby men imitate the diuell, who saide, *All this power I will giue thee, and the glory*

glory of thoſe kingdomes : for that is deliuered vnto mee, and to whomſoeuer I will, I giue it. Luk. 4. 6.

Againe, when a man ſhall haue occaſion to ſpeake of his owne faults and corruptions, let him ſpeake the vttermoſt againſt himſelfe, as *Paul* called himſelfe *the firſt of all ſinners.* But if it bee to mention any thing of himſelfe, that may miniſter matter of commendation, let his ſpeech rather incline to the defect, then to the exceſſe, as *Paul* ſaith, *I am leaſt of the Apoſtles, which am not meete to bee called an Apoſtle, becauſe I perſecuted the Church of God.* 1. Tim. 1. 13. 19. 1. Cor. 15. 9

Secondly, in mentioning of things which moeue bluſhing, wee are to vſe as ſeeme-

ly words as may bee choſen. Gen.4 1. *Afterward* Adam *knew* Heuah *his wife, which conceiued and bare* Cain. 1.Sa. 24.4. *And when he came to the ſheepcotes by the way where there was a caue,* Saul *went in to couer his feete,* that is, to do his eaſement.

Meekenes alſo is required in communication, which is, when a man vſeth courteous and faire ſpeech. *Put them in remembrance, &c. that they bee courteous, ſhewing all meekeneſſe to all men, for we our ſelues alſo were in times paſt, vnwiſe, diſobedient, &c.*

Tit.3,2:3.

Meekeneſſe and gentlenes ſhewes it ſelfe in Salutations, Anſwers, and Reproofes.

For the firſt, dayly experience ſheweth, that it makes much

much for the maintaining of loue, to call men by their proper name or ſurnames. And this was a ſigne of ſpeciall fauour, that God called *Moſes* by his proper name. Yet more conuenient it is to ſalute our betters by names of honour or office. Thus the Diſciples call our Sauiour Chriſt *Rabbi*: and it was the vſuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or, Sir.

The formes of Salutations are to bee after the order practiſed in Scripture. An Angell ſaluted Gedeon thus, *The Lord be with thee thou valiant man.* And Booz came to Bethlehem, and ſaid to the reapers, *The Lord be with you:* and they anſwered, *The Lord* Iud. 6 12. Ruth, 2 4.

 Luk, 1. 28

bleſſe thee. And the Angel ſaluted *Marie, Haile, freely beloued, the Lord is with thee, &c.* Chriſt comming among his
Luk. 1. 28. diſciples, ſaid, *Peace be among you:* and hee taught them comming to any houſe to
22. 13. ſay, *Peace be to this houſe.*

By this it appeareth, that our common formes of ſalutations are commendable: which are of diuers ſorts; as when one meetes another, *God ſaue you*: when one goes away, *God bee with you*: in the morning, *God giue you a good morning*: after noone, *God giue a good euening*: when one is going on his iourney, *God ſpeede your iourney*: when one is working, *God ſpeede you*: in eating, *much good doe it you*: when one hath a new office,

God

God giue you ioy of your office: when one is ſicke, *God comfort you, &c.*

And when children ſalute their fathers and mothers after this manner: *I pray you father bleſſe me: I pray you mother bleſſe me*: it is a ſeemely thing. For God hath made parents to bee the inſtruments of bleſsing to their children, in nurturing them and praying for them: as the fift commaundement ſaith, *Honour thy father and thy mother, that they may prolong thy daies.* Now they prolong the childrens daies by praying to God for bleſsing on them, and by ſuch like duties.

It is an vſe in all places when a man neezeth to ſalute

lute him by saying, *Christ help you*: But there is no cause why the words should then bee vsed more then at another time. The reasons are. I. It is an old custome fetched from the Gentiles before Christ, and hath no ground at all: for they vsed with the like words to wish men health, because they thought neezing to be a sacred and holy thing: and because some take it to bee a signe of vnhappie and euill successe, which indeede is otherwise.

Arist. de hist. animal. l. 1. c. 10. & probl. sect. 33.

II. If there be any danger in the braine before neezing, when a man hath neezed the danger is past, as learned Physitians teach: therefore there is no cause of the vsing such words then, more

Plin. l. 23. cap. 2.

then

then at coughing.

Againſt the practiſe of ſaluting each other, ſomethings may bee obiected, 1. Iohn, Epiſt. 2. verſ. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neyther bidde him God ſpeede.*

Anſ. This place doth not forbid common ciuilitie and curteſie of man to man: but onely familiaritie and acquaintance with heretickes: yea ſuch acquaintance and familiaritie as may ſeeme to giue approbation and applauſe to their badde proceedings. II. *Eliſha* ſending *Gehazi* his ſeruant to lay his ſtaffe on the dead childe of the Shunamite, badde him if he met any, not

to

to ſalute them, and if they ſpeake to him not to anſwer them, 2. *King.* 4. 39. And when our Sauiour Chriſt ſent his Diſciples to preach in Iudea, hee badde them *to ſalute no man by the way*, Luk. the 10. 4. *Anſw.* The intent of theſe two places is not to forbid men to ſalute others, but rather to enioyne *Gehazi* and the Diſciples of Chriſt onely to omit for that time the practiſe of the duties of common courteſie, ſo farre forth as they might hinder or delay the performance of weightie affaires.

Our anſwers muſt bee ſoft, that anger be neither kindled nor increaſed. *A ſoft anſwer putteth away wrath, but grieuous words ſtirre vp anger,*

Nabal

Nabal by churiſh language prouoked *Dauid* to wrath, but *Abigal* by the contrarie appeaſed him. *Gedeon ſpake gently to the men of Ephraim,* when they were angrie againſt him, and appeaſed them. For the text ſaith, *When hee had thus ſpoken, then their ſpirits abated towards him* Therefore *Salomon* ſayth well, *A ioy commeth to a man by the anſwer of his mouth, but how good is a word in due ſeaſon?*

1. Sam. 24. 7, 8.

Iud. 8. 3.

Now if any ſhall rayle on vs, our duty is, not to rayle againe. *Bleſſe them that perſecute you, bleſſe, I ſay, and curſe not. Bee courteous, not rendring euill for euill, neyther rebuke for rebuke, but contrariwiſe bleſſe, knowing that yee bee*

Rom. 12. 14
1. Pet. 3. 4.

bee thereunto called, that you should bee heires of blessing. This thing was notably practised by *Dauid.* Psal. 109. 4. *For my friendship they were my aduersaries, but I gaue my selfe to prayer.* And therefore in this case, eyther silence is to bee vsed; or at the most onely a iust and manifest defence of our innocencie to bee made. *Ezechias* commaunded the people to be silent, and not to say any thing to the speech of *Rabsachai*, now flattering, now threatning. When *Eli* spake hardly of *Anna*, and bad her put away her drunkennesse, shee answered, *Nay my Lord,* *I am a woman troubled in spirit, I haue neyther drunke wine nor strong drinke, but haue powred*

2. Kin. 18. 16.

1. Sam. 1. 15

powred out my ſoule before the Lord. Thus *Ioſeph* cleares himſelfe, ſaying, *I haue done nothing wherefore they ſhould put mee in the dungeon.* And *Daniel* to *Nabuchodonoſor*, *Vnto thee O King, haue I done no hurt.* And our Sauiour Chriſt when the Iewes ſaid vnto him, *Say we not true, that thou art a Samaritane and haſt a diuell?* anſwered, *I haue not a diuell, but I honour my father, and ye haue diſhonoured mee.* And *Paul* beeing to make an apologie for himſelfe, beginnes thus: *Men and brethren, I haue in all good conſcience ſerued God vntill this day.*

Gen. 40. 15
Dan. 6. 22.
Ioh. 8. 48, 49.
Act. 23. 1.

Now when a man hath thus cleared himſelfe, though his owne word in his

his owne behalfe take no effect, yet let him patiently commit his cauſe to God, who in time will manifeſt the truth, & bring it to light: as *Dauid* did, *Iudge mee: O God* (ſaith he) *for I haue walked in mine innocencie*: and againe, *the wicked watcheth the righteous, and ſeeketh to ſlay him: but the Lord will not leaue him in his hand, nor condemne him when he is iudged.*

Pſal. 26. Pſal. 37. 32. 33.

Meekeneſſe in reproofe is, when any ſhall admoniſh his brother of any fault for his amendment, with the like moderation that Chirurgions vſe, who beeing to ſet the arme or legge that is forth of ioynt, handle it ſo tenderly, that the patient ſhall ſcant feele when the bone falles in againe,

againe. This counſell *Paul* giueth, *Brethren, if any man be fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one* (or ſet him in ioynt againe,) *with the ſpirit of meekeneſſe.* This was practiſed by *Abraham* towards *Lot*, when their heard-men were at variance, ſaying, *Let there bee, I pray thee, no ſtrife betweene thee and mee, neither betweene mine heard-men, and thine; for we are brethren.* Gal.6.1. Gen.13.8,9.

And this is done foure waies. Firſt, when we reproue a man generally, as *Nathan* did *Dauid* by a parable. Secondly, when in the roome of a reproofe wee put an exhortation: in the exhortation inſinuating an oblique reproofe, as when a man ſhall 2.Sam.12.

ſhall ſweare in his talke, I ſhall not neede alwaies to ſay, *Ye doe very ill to ſweare, and ſo to diſhonour God:* but I will lap it vp in the forme of an exhortation, as pils are lapt in ſugar, by ſaying, *Yea and nay, yea and nay ſhall ſerue among vs. Rebuke not an elder, but exhort him as a father, and young men as brethren*, ſaith *Paul* to
1. Tim. 5. 1 *Timothie.* Thirdly, when the reproofe is propounded in a mans owne perſon, as though hee were faultie which reprooueth. *Paul* practiſed this: *Now theſe things, brethren* (ſaith hee) *I haue figuratiuely applyed to mine owne ſelfe, and*
1. Cor. 4. 6. *Apollos for your ſake, that yee might learne by vs, that no man preſume aboue that which is written.* Fourthly, when the fault

fault is directly reproued, Gal.6.1. but yet partly with prefaces, that wee doe it of loue, that wee wiſh well to the party, that wee ſpeake as conſidering our ſelues, that wee alſo are in daunger of the ſame fault: and partly by framing the reproofe out of the word of God, that the party may ſee himſelfe, rather to bee reproued by God then by vs: after this manner the inferiour may admoniſh his ſuperiour, eſpecially when there is no other way of redreſſe, and he is to liſten, yeelding himſelfe tractable. *Naaman* is aduiſed by his ſeruant, who ſaide *Father, if the Prophet had commaunded thee a great thing, wouldeſt thou not haue done it? how much rather* 1.Kin.5.13.

ther then, when he ſaith to thee, Waſh, and be cleane? Then went hee downe, and waſhed himſelfe ſeauen times in Iordan.

When any ſhall in this maner be admoniſhed of a fault, they are to yeeld themſelues tractable and thankefull, and bee heartily glad of ſo good a friend. Notable is the ſpeech of the Pſalmiſt, *Let the righteous ſmite mee, it is a benefite: and let him reprooue me: it is the chiefe oyntment, let it not be wãting to my head*, And *Salomon* ſaith, *A reproofe entreth more into him that hath vnderſtanding, then an hundred ſtripes into a foole.* And, *Open rebuke is better then ſecret loue.*

Pſal. 141. 5
Pro. 17. 10.
Prou. 27. 5.

CHAP. VII.

Of Sobriety, Vrbanity, Fidelity,

lity, & care of others good name.

SObrietie in iudgement, is, when a man either ſuſpendeth his opinion of his neighbours ſayings or doings, or elſe ſpeaketh as charitably as hee can, by ſaying as little as may be, if the things bee euill: or by interpreting all in better part, if the ſpeech or action bee doubtfull. Therefore doe thus: deſpiſe not thine neighbour, but thinke thy ſelfe as a bad ſinner, and that the like defects may befall thee. If thou canſt not excuſe his doing, excuſe his intent which may bee good: or if the deede bee euill, thinke it was done of ignorance: if thou canſt no way excuſe him, thinke ſome great temptation befell him, and that thou ſhouldeſt be

bee worse, if the like temptation befell thee: and giue God thankes that the like as yet hath not befallen thee. Despise not a man beeing a sinner, for though he bee euill to day, he may turne to morrow.

Heere is condemned all headie and rash iudgement, whereby men make things eyther worse then they are, or else they take and turne all things to the worse part. Thus the Diuell dealt with *Iob*, saying, *Doth Iob feare God for nought? &c. but stretch out thine hand now and touch all that hee hath, to see if he will not blaspheme thee to thy face.* Such was the dealing of *Doeg* with *Dauid*, *I saw the sonne of Ishai* (saith hee) *when*

Mal. 7. 1.

Iob 1. 9. 11

1. Sam. 22. 9

hee

he came to Abimelech the ſonne of Ahitub, who asked counſell of the Lord for him, and gaue him victuals, and he gaue him alſo the ſword of Goliah the Philiſtim. Here the backbiter concealeth the neceſſary circumſtances, whereby *Abimelech* might haue beene excuſed, as that *Dauid* asked bread beeing hungrie, and that he told not *Abimelech*, that he was out of *Sauls* fauour, but he turneth all his ſpeech to this end, to bring the Prieſt into ſuſpition with *Saul*.

Thus the Phariſees dealt. *Iohn came neither eating nor drinking, and they ſay, he hath a diuell, The ſonne of man came eating and drinking, and they ſay, Behold a glutton, & a drunker* Mat. 11. 19

ker of wine, and a friend of Publicans and sinners.

Contrarie to this sobrietie is *Flatterie*, whereby for hope either for fauour or gaine, men, & especially such as are of dignitie & place, are soothed vp in their sinnes, and extolled aboue measure, euen to their faces. As when *Herod* arrayed in royall apparell, and sate on the iudgement seate and made an oration, the people gaue a shout, saying, *The voyce of God, and*
Act. 12. 22. *not of man.* But marke what Salomon saith, *Hee that praiseth his friend with a loud voice rising early in the morning, it*
Prou. 27. 14. *shall bee counted to him for a curse.* One beeing asked which was the worst of all beasts, answered, Of wilde beasts,

beaſtes, the tyrant: of tame beaſts, the flatterer. And another ſaid, that flatterers were worſe then crowes: for they eate onely dead carrion, theſe feede on liuing men.

And of all kindes of Flattery, that is the worſt when a man ſhall ſpeake faire to his neighbours face & praiſe him; but behinde his backe ſpeake his pleaſure, and euen cutte his throat. *Dauid* complaines of his familiar friends, that *the wordes of his mouth were ſofter then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were ſwords.* The Phariſes behinde Chriſts backe tooke counſell how they might intangle him in talke; but before his face they ſay, *Maſter* Pſal. 55. 11

We know that thou art true, and teacheſt the way of God truely,
Matth. 22. 16. *neither careſt thou for any man; for thou conſidereſt not the perſon of men.*

Vrbanitie, is a grace of ſpeech, whereby men in ſeemely manner vſe pleaſantneſſe in talke for recreation, or for ſuch delight as is ioyned with profit to themſelues and others. The Preacher ſaith, *There is a time to laugh, and a time to weepe. When*
Eccl. 3. 4. *the Lord brought again the captiuity of Sion, we were like them that dreame. Then was our mouth filled with laughter, and our tongue with ioy.*

Now this mirth muſt bee ioyned with the feare of God, otherwiſe *Salomon* ſaith

saith well, *I haue said to laughter, thou art madde: and of ioy, what is that thou doest?* And Christ saith, *Woe to you that now laugh, for ye shall weep.* Secondly, with compassion and sorrow for Gods people in affliction and misery. *They drinke wine in bowles, and annoynt themselues with the chiefe ointments, but no man is sorry for the affliction of Ioseph.* Third ly, it must bee sparing and moderate. *Paul* condemneth such as are *louers of pleasures, more then of God.* Fourthly, it must bee void of the practise of sinne. *Moses* is commended that *he refused the pleasures of sinne.*

Eccl. 2. 2.
Luk. 6. 25.
Amos 16. 6
1. Tim. 3.
Heb. 11.

The vsuall time of mirth is at meates. And here *Sampsons* practise may bee followed

Iudg. 14. 12

lowed, who at his marriage feast propounded a riddle or hard question to his friends. And *Ambrose* thinketh that he did this to stop the mouths of talkers, and to occupy their wits.

Withall it must be remembred to bee a Christians duty, euen at the table to maintaine talke of religion, and of duties of godlinesse, after the practise of our Sauiour Christ, though many vpon little ground thinke otherwise. *Tertullian* recordeth of the Christians of his time, that they vsed in their loue-feasts to talke together, as considering with themselues that they had God himselfe as an eare-witnesse to them. *Chrysostome* of this point

Luk.11.37 and 14. 1. & 22. 15. Apol.c.39.

saith

ſaith well: *I would to God* (ſaith he) *that in tauernes and feaſts, and at bathes, men would talke and diſpute of hell; for the remembring of hell would hinder a man from falling to hell.* And it was the manner of the Primitiue Church at dinner and ſupper to vſe the reading of the Scriptures. *When yee come to the table* (ſaith Auguſtine) *heare that which is read according to cuſtome, without any ſtirre or ſtriuing: that your mouths may not onely receiue the meate, but your eares may hunger after the word of God.* And this ancient cuſtome is to this day retained in the Colledges of the Vniuerſitie of Cambridge.

Hom. 2. in 2. Theſſ. 2. c.

Auguſt. epiſt. 10. 9.

And this holy reioycing at meates is ſpeedily to bee

vsed with such as are godly: As *Salomon* sayth, that hee *which eateth at the couetous*
Prou.23.8. *mans table, shall vomit his morsells, and shall loose his sweete words.* The faithfull at Ierusalem did breake bread *together, with gladnes and singlencs*
Act.2.46. *of heart.*

Question. Whether iesting bee tolerable in any sort or not?

Answ. That iesting which standeth in quippes, taunts, and girds, which serueth only for the offence of some, with the delight of others, is not
Eph.4.25. tolerable: *because all speech must edifie, and minister grace to the hearers*: neither doth it agree with Christian grauity and modesty. But two kinds of iesting are tolerable: the one

one is moderate and ſparing mirth, in the vſe of things indifferent, in ſeaſon conuenient, without the leaſt ſcandall of any man, and with profit to the hearers. The ſecond is that which the Prophets vſed, when they ieaſted againſt wicked perſons, yet ſo, as withall they ſharpely reprooued their ſinnes. *At noone Eliah mocked them, and ſaid, Cry aloude, for hee is a God: either he talketh or purſueth his enemies, or is in his iourney, or it may be he ſleepeth, and muſt be awaked.* 1. King. 18. 27. 2. King. 2. 23. Iſa. 14. 11.

As for laughter, it may bee vſed: otherwiſe God would neuer haue giuen that power and faculty vnto man: but the vſe of it muſt bee both moderate and ſeldome, as ſor-

Luk.19.11 Ioh.11.19 Heb.5.7.

row for our sinnes is to bee plentifull and often. This wee may learne in Christs example, of whom wee reade that hee wept three times; at the destruction of Ierusalem, at the raising of *Lazarus*, and in his agonie: but wee neuer reade that hee laughed. And specially remember the saying of S. *Chrysostome*; *Si risus in Ecclesia, diaboli opus est*, that is, to mooue laughter in the Church, is the worke of the diuell.

Fidelitie is constancie in all our lawfull sayings and promises.

Iam.3.15. 2.Chr.13.2. 2.Cor.1.17.23.

A promise is to bee made with this condition (if God will) and then if a man bee preuented by death, or by any like meanes, hee is not to bee

bee blamed: otherwise a mans lawful word and promise bindeth him according to the wil and pleasure of him to whom it is made.

Now if afterward it bee hurtfull to him that made it, he may craue to be free from his promise: and libertie being granted, take it. But a promise bound with an oath is to bee kept, though priuate hinderance follow: yet so as the Magistrate may order the matter, and proceede in equity, that the dammage may be the lesse. Psal. 15. 4.

The last grace which is to bee vsed in speech, is care of our neighbours good name, which is far *better to him then great riches.* Prou. 22.

Here is condemned the tale-

bea-

bearer, which of an euill minde telleth a thing of an other, to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise hee could not obtaine.

This tale-bearing is of diuers sortes. One is, when men whisper abroad secretly the fault of another, where-
Rom. 1. 36. as they should rather admo-
Gen. 9. nish the party, as *Cham*, when hee had seene his fathers nakednesse, ran straight and told his brethren. The second, whē they adde to, or change the thing said or done, as it serueth for their purpose. Some of the witnesses which came against Christ, charged him
Math. 26. 60, 61. to say, *I will destroy this temple which is made with hands, and*

in

in three dayes builde another without hãds. Where firſt they chãge his meaning, for Chriſt ſpake of the Temple of his body. Secondly, they adde to the words, For Chriſt ſaid not, *I will deſtroy this Temple:* but *deſtroy yee this Temple.* Therefore the holy Ghoſt noteth them with the name of *falſe witneſſe bearers.* The third, when men ſurmiſe, and tell that which was neuer done. When *Ieremy* was going out of Ieruſalem to the land of *Beniamin*, and was in the gate of *Beniamin*, *Irijah* tooke him & ſaid, Thou flyeſt to the Chaldeans. Then ſaide *Ieremy*, that is falſe, I flye not to the Chaldeans, but he would not heare him. Ier. 37. 13. The fourth is the coloured tale-

tale-bearing, when one ſpeaketh euill of another with fine prefaces and preambles, faining that hee is very ſorry that his neighbour hath done ſuch or ſuch a thing: that hee ſpeaketh it not of malice, but of a good mind: that he is cõſtrained to ſpeak; that he ſpeaketh not all that hee could ſpeake: that the party to whom the tale is told muſt keepe it ſecret, *Luther* writeth of this fault very well: *This vice* (ſaith he) *whereby we tell abroad: the things which we heare of others, and take them in worſe part, is very rife, and of great force to ſowe diſcords: the rather becauſe it often ſhewes it ſelfe vnder the pretence and name of counſell and good aduiſe. And it is a notable vizard for*

vpon Pſal. 25.20.

for a tale-bearer to transforme himselfe into an Angel of light, and vnder zeale for Gods glory to backbite and accuse his neighbour of heresie, errour, and wicked life.

Therefore the Prophets meaning is, that wee should conceale the euills that bee in our neighbour, and not speake them to others, though hee be an enemie, and deserue it at our hands: and onely speake of those good things in him which seeme to preserue concord, for this we would that men should doe vnto vs. Yea, and let vs take heede that wee iudge not, or condemne any mens saying or doing rashly. Augustine saith, *that this was the care which his mother had towards her enemies. To this is a notable point of iust dealing, but indeede there is no man vtterly* Conf. l. 9.

ly without this fault in this life: such is our wretched state in this world. For though some are of this mind, that they desire not to haue other mens wants tolde them, and will not take all in worse part, yet if they be told & takē in worse part of others, they can willingly heare them, neyther will they checke the teller, but suffer bad surmises to take

Ierem. 40: *place with them. But* Gedaliah *the sonne of* Ahicham *excelled in the contrary vertue, who chose rather to hazard his life, then to suspect euill by Ismael.*

This tale-bearing is the common table talke in England: and it is wonderfull to see how those, who are otherwise godly, are ouertaken with it: but men must learne to stand more in awe of Gods

Gods commandement, and alſo to conſider that the ſame thing a man ſpeaketh of another, commeth home againe by his owne doore. Such as vſe tale-bearing and back-biting, are by Gods iuſt iudgement paide home in the ſame kind: and heereupon Chriſt ſaith, *Iudge not, that yee be not iudged, for With that iudgement yee iudge, ye ſhall be iudged.* Wherfore when men ſhall enter any euill communication of others, wee are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and Magiſtrates ſhall vſe hard words not in the way of defamation, but for the reproouing of a vice, it is not to ſlander: as, *O fooliſh*

Gal.3. *liſh Galathians : O generation of vipers*: and Chriſt tearmeth Mat.3. *Herod*, Foxe.

CHAP. VIII.
Of the bonds of truth.

THus much of grace in ſpeech. Now followeth bondes of truth, whereby the truth of our talke is teſtified and confirmed.

They are three: A ſimple aſſertion, an aſſeueration, an oath.

A ſimple aſſertion, is either a ſimple affirmation, as *yea, yea*: or a ſimple negation, as *nay, nay*. And they are to be vſed onely in our familiar and Mat.5.37. common talke. *Let your communication be yea, yea: nay, nay: and whatſoeuer is more, commeth of euill.*

If

If the truth which wee affirme or denie bee doubtfull or contingent, then such clauses as these [*it is so, or, it is not so, as I thinke, as I remember, as I take it*] are to bee added. If one shall say, *It is so*, and afterwards it prooue otherwise, hee receiueth discredit; because hee speaketh an vntruth. But if hee shall say, *I thinke it is so*, though it fall out otherwayes, yet he saueth his credite, because hee deceiueth not, but onely is deceiued.

An Asseueration is a forme of speech, whereby one doth vehemently affirme or deny any thing: as when a man shall say: *verily, in truth, in very truth, without all doubt, &c.* These and such like are not

not to be vſed at euery word: but then onely when a truth of great importance is to bee confirmed. When the falſe Prophets among the Iewes and the Prieſts would not beleeue that *Ieremy* was ſent of God: what ſaith hee? not ſimply, *The Lord hath ſent mee:* but, *In truth the Lord hath ſent mee.* Our Sauiour Chriſt, when hee vſed to ſpeake any weighty matter, vſed to ſay, *Amen, Amen, verily, verily,* which is a plaine aſſeueration: for *Amen* is more then a ſimple affirmation, and it is leſſe then an oath, as the very ſenſe of the word doth import: which is no more, but *truely, certenly.*

The third is an oath, which muſt not bee made by any thing

thing in heauen or earth, but onely by the name of God alone.

It must bee vsed as the last refuge and remedy of all. For when any truth of great importance is to bee confirmed, and all signes, euideuces, proofes, witnesses, faile among men on earth; then wee may lawfully fetch the Lord as a witnesse from heauen, who is the knower of all truth.

And in thie case an oath may bee taken: eyther publikely before a Magistrate, or priuately among priuate persons, if it bee done with reuerence and consideration, as it was betweene *Iacob* and *Laban*. Gen. 31. 53

CHAP.

CHAP. IX.

What is to be done when we haue ſpoken.

AFTER a man hath ſpoken his minde, very few words more are to be added. He that hath knowledge ſpareth his wordes. *In many* Pro. 17.25. *wordes there cannot want iniquity; but he that refraineth his lips is wiſe.*

Hee that ſpeaketh many words, ſpeaketh eyther falſe things, or ſuperfluous, or both: as when a riuer ouerflowes, the water gathereth much ſlime: ſo many words, many faults: when a veſſell beeing ſmitten makes a great noyſe, it is a token that it is empty,

empty: and so the sound of many words shewes a vaine heart. The Gentiles haue sayde, that God gaue a man one tongue and two eares, that hee might heare more and speake lesse. *Valerius Maximus* reporteth of *Xenocrate*, that beeing in the company of some that vsed railing speeches, helde his tongue: and being asked why hee did so, answered, *That it had repented him that hee had spoken, but it neuer repented him that he had held his peace*, And the Prouerbe is, *He that will speake that hee will, shall heare what he would not.* To the framing of our speech Saint *Ambrose* requireththree things: a yoke, a ballance, and a met-wand; a yoake to keepe Offic l. 1.

keepe it in ſtayed grauity; a ballance to giue it waight of reaſon; a met-wand, to keepe it in meaſure and moderation.

This rule muſt bee practiſed carefully, for the auoyding of chiding, brawling, and contention, *Let nothing be done by contention*, Phil. 2. 3. Let ſtudents and ſchollers learne to practiſe this; for what ſhall another mans opinion hurt thee, though in reaſoning he be not of thy mind in euery point?

Here take heed of thy ſpirit of contradiction, whereby ſome by thwarting and contradicting euery man, at length prooue eyther obſtinate heretikes, or lewde Atheiſts, and make no bones

to

to contradict the holy Ghost, and to call the Scriptures in question, and dispute that there is no God.

Now if a man speake necessary things, though he continue his speech till midnight, as *Paul* did, it cannot be called immoderate or superfluous talke. Act. 20. 7.

CHAP. X.

Of writing.

ALl this which is set down concerning speech, must as wel be practised in writing, as in speaking. Whereby are condemned ballads, bookes of loue, all idle discourses and histories, being nothing else but enticements and baites vnto manifold

manifolde ſinnes, fitter for *Sodome* and *Gomorrha*, then for Gods Church. And it muſt bee followed as well in ſpeaking of Latine or any good tongue, as Engliſh, which ſtudents haue not marked; for whereas they will not ſweare in Engliſh, yet in Latine they make no bones of it, ſaying *Mehercule, mediùs, fidiùs, ædipol, per deos immortales*. And whereas they holde but one God in iudgement, yet in their Latine exerciſes they ſpeake of *Iupiter* and of the *immortall Gods*, after the manner of the heathen. What a ſhame is this, that a Chriſtian, and that in Chriſtian ſchooles, ſhould either bee aſhamed, or not vſe to ſpeake as a Chriſtian, but as

as Atheists doe? If thou haue many tongues, and knoweſt not how to vſe them well: he which hath but his mother tongue ordering it aright, is a better linguiſt then thou.

CHAP. XI.

Of ſilence.

WIſe and godly ſilence is as excellent a vertue as holy ſpeech: for hee knoweth not how to ſpeake which knoweth not how to hold his tongue: the rule of our ſilence muſt bee the law of God. By meanes of which, wiſe conſideration muſt bee had, whether the thing, which wee haue in minde, bee for Gods glorie,

and our neighbours good: which done, we are answerably to speake, or to bee silent.

Here must bee considered the things of which silence must be vsed, and the persons before whome. The things are many. First, if any truth bee to the hinderance of Gods glorie, or of the good of our neighbour, it must be concealed.

The concealing of truth is either in whole, or in part. In whole, when the speaking of the least word is hurtfull: As for example, the father and the sonne are both sick at once; the sonne dieth first, the father asketh whether his sonne be dead or not; if it be said no, an vntruth is tolde; if yea,

Aug. lib. ad Conser.

yea, then the fathers griefe is increaſed, and his death haſtened: therefore ſilence is the beſt. In dayes of perſecution, holy Martyrs haue choſen rather to ſuffer death, then to reueale their brethren, that haue beene of their priuate aſſemblies with them.

The concealing of a thing in part is, when a man ſpeaketh a little of the truth, and concealeth the reſt. Which is warranted in all good and lawfull proceedings, which manifeſtly tend to the glory of God. When *Samuel* is ſent to annoynt *Dauid*, hee anſwered the Lord and ſaith, *How can I goe? for if* Saul *heare of it, hee will kill mee. Then the Lord an-* 1. Sam. 16. 1, 2, 3.

ſwered, *Take an heyfer with thee and ſay, I am come to doe*
1. Sam. 16. 1, 2, 3. *ſacrifice; and I will ſhew thee what thou ſhalt doe: and thou ſhalt annoynt vnto mee him whome I ſhall name vnto thee.* When *Ieremie* had ſhewed king *Zedekiah* how hee might eſcape death, then the king ſaide vnto him, *Let no man know of theſe words, &c. but if the Princes vnderſtand that I haue talked with thee, and they*
Ier. 38. 24. 35, 36. *come vnto thee, & ſay vnto thee, Declare vnto vs what the king hath ſaid vnto thee, &c. then ſhalt thou ſay vnto them, I humbly beſought the king that hee would not cauſe mee to returne to Iehonathās houſe to dye there;* & afterward hee anſwered ſo, that the matter was not perceiued. The like was practiſed

sed by *Paul*, *Act*. 24. 6.

Secondly, thou art to conceale thine owne secrets. *Sampson* reuealing his owne secret, *Iudg*. 14. ouerthrew himselfe. If thou desire ease by reuealing them, tell them but to few, and to such as are faithfull.

That which thou wouldest not haue knowne, tell no man: for how shall another keepe thy counsell, when thou canst not doe it? Keepe thy friends secret likewise if it be not hurtfull; and let Ministers conceale the sinnes and wants that trouble the conscience of such as are dying. Let Magistrates conceale things done in the Senate, especially concerning warre, least they bee reuealed to the

enemie. If God bring any ſtrange thing to paſſe, ſpeake not boldly of it, but rather in ſilence wonder. *Iob* at the conſideration of Gods Maieſtie in his workes, ſayth, *Beholde I*
Iob 39.37. *am vile, what ſhall I anſwer thee? I will lay my hand vpon my mouth. Nadab and Abihu* for offering incenſe with ſtrange fire, before the Lord, were both deſtroyed with fire, which beeing done, *Moſes* tolde *Aaron*, that God would bee ſanctified in them that come neere him, and bee glorified before all the people: and then the text ſaith, *that Aaron helde his peace.*
Leuit. 10.3 When *Peter* had taught the Gentiles, and after returned to Ieruſalem, they of the cir-

circumcision contended with him; he then rendreth a reason of his fact, which beeing made, they were silent. For so the text is, *When they heard these things, they held their peace, and glorified God.* When Gods iudgements befall men among vs, if wee speake any thing we must iudge charitably. *Blessed is he that iudgeth wisely of the poore, the Lord shall deliuer him in the day of trouble.* Act. 11. 18. Psal. 41. 1.

Thirdly, the infirmities and sinnes of our neighbour are alwaies to be concealed, vnlesse it bee in the case before named, that wee finde our selues called of God to speake: *Hee that couereth a transgression seeketh loue.* If God in mercie couer his Prou. 17.

sins, why shouldest thou reueale them? *Salomon* saith, *It is the glorie of a man to passe by*
Prou. 19.11 *an infirmitie.*

Fourthly, all vnseemely matters, all things which concerne vs not, things aboue our reach, are in silence to bee buried.

The persons, before whom silence must bee vsed, are these: I. Malicious enemies of religion: *Giue not*
Math. 7. 6. *that which is holy vnto dogges: neither cast your pearles before swine.* This was among the rest, one cause of the silence of Christ before *Caiphas* and *Pilate*. II. Before Magistrates in their open Courts: where such as come before them are not to speake till they

be

be bidden. *Then* Paul *after that the gouernour had beckened vnto him that he ſhould ſpeake, anſwered.* A&.24. 10.

III. In the preſence of our elders and betters, who muſt haue leaue and libertie to ſpeake firſt, and muſt of others be heard with ſilence. Eccl. 32. 8.

The practiſe of this was in *Elihu* to *Eliphaz* and *Bildad.* Iob 32. 6. Eccl. 15. 11

A company of men (as ſome ſay) are like to the Alphabet, in which are vowels, halfe vowels, and mutes; vowels are old men, learned, wiſe, expert: halfe vowels, are young men and women, who are then onely to ſpeake when they are asked: mutes, are the ſame parties, who beeing not occaſioned, are in ſilence to heare their betters. Tit. 2. 9.

And here all ſeruants and chil-

children must remember whē they are iustly reproued, to be silent, and not to answer any thing againe. I V. Fooles and pratlers are not to be answered, vnlesse it bee to let them see their folly.

CHAP. XII.

An exhortation to keepe the Tongue.

THus haue I in part set downe how the tongue is to bee gouerned: and I heartily desire, that all Christians would put these rules in practise. Reasons. I. *If a*
Iam. 1 26. *man seeme to bee religious, and restraine not his tongue: hee deceiueth himselfe, and his religion is in vaine.* II. The man of an

an euill tongue, is a beaſt in the forme of a man : for his tongue is the tongue of a ſerpent, vnder which lyeth nothing but venime and poyſon : nay, hee is worſe then a ſerpent : for it cannot hurt, vnleſſe it bee preſent to ſee a man, or to bite him, or to ſtrike him with his tayle, but hee which hath not the rule of his tongue, hurteth men as well abſent, as preſent; neyther ſea nor land nor any thing can hinder him. And againe, his throate is like a graue that hath a vent in ſome part, and therefore ſendeth foorth nothing but ſtinke and corruption. III. As the holy men of God, when they preached, had their tongues, as it were tou-

Pſal. 140.

Isa. 6.6. touched with a coale from the altar of God; and as godly men, when they speake graciously, haue their tongues Mat.3.11. inflamed with the fire of Gods Spirit: so contrariwise, when thou speakest euill, thy tongue is kindled by the *fire of hell:* and Sathan comes Iam.3.9. from thence with a coale to touch thy lippes, and to set them on fire to all manner of mischiefe. *Chrysostome* Chryſ. hom.79. in Mat. saith, That when men speake good things, their tongue is the tongue of Christ: but all manner of vngodly and cursed speaking is the diuels language. IV. The moderating of the tongue is a matter of great difficultie. Saint *Iames* saith, *The whole nature of beastes and birdes, and of* cree-

creeping things, &c. but the tongue can no man tame: it is an vnruly euill. Iam.3.7,8.

Pambus, one without learning, came to a certaine man to bee taught a Psalme: who when hee had heard the first verse of the 39. Psal. *I said, I will keepe my wayes that I offend not in my tongue*, would not suffer the next verse to bee read, saying, This verse is enough, if I could practise it. And when his teacher blamed him, because hee saw him not in sixe moneths after, hee answered, that hee had not done yet the verse. And one that knew him many yeares after, asked him, Whether hee had yet learned the verse? I am fortie yeares olde (saith hee) and haue not yet learned to fulfill Hist. Tripa lib.8.c.1.

fill it. Now then, the harder it is to rule the tongue, the more care is to bee had therein. V. The ſtraunge iudgements of God for the abuſe of the tongue, eſpecially in blaſphemies and periuries, are many and feareful. Three men conſpired together againſt *Narciſſus* Biſhop of Ieruſalem, a man that led a godly and blameleſſe life, and they charged him with a moſt haynous crime: all three confirmed their accuſation by oath. The firſt wiſhed, if it were not ſo, that hee were burnt. The ſecond, that hee might dye of the Iaundiſe. The third, that hee might looſe his eyes. Afterward, in proceſſe of time, the firſt had his houſe ſet on fire in the night

Gods iudgmẽt for the abuſe of the tongue. Euſeb. l. 6. c. 8.

night: and he with all his family was burnt. The ſecond had the iaundiſe from the head to the ſole of the foote, and died thereof. The third ſeeing what was befallen theſe twaine, repented and confeſſed the conſpiracie againſt *Narciſſus*, and yet for all that he loſt his eyes.

Againe, in the daies of Queene *Marie*, as *Iames Abbes* was ledde by the Sheriffe to execution, diuers poore people ſtood in the way and asked their almes: he then not hauing any money to giue them, did put off all his apparrell ſaue his ſhirt, and gaue it vnto them, to ſome one thing, to ſome another; in the giuing whereof he exhorteth them to be ſtrong in the Lord Fox. A&. Mon.

Lord, and to ſtand ſtedfaſt in the truth of the Goſpell. While hee was thus inſtructing the people, a ſeruant of the Sheriffes going by, cried out aloud, and blaſphemouſly ſaid: beleeue him not good people, hee is an hereticke, and a madde man out of his wit: beleeue hi n not, for it is hereſie that he ſaith. And as the other continued in his godly admonitions, ſo did this wicked wretch blowe forth his blaſphemous exclamations, vntill they came vnto the ſtake where hee ſhould ſuffer. But immediately after this Martyr was bound to the ſtake, and fire put to him, ſuch was the fearefull ſtroke of Gods iuſtice vpon this blaſphemous

railer

railer, that he was there presently in the sight of all the people striken with a frensie, wherewith hee had before railingly, charged that good Martyr of God: who in his furious rage and madnesse, casting off his shooes and the rest of his cloathes, cryed out vnto the people, and said, Thus did *Iames Abbes* the true seruant of God, who is saued, but I am damned: and thus he ranne about the towne of *Burie*, still crying that *Iames Abbes* was a good man and saued, but I am damned.

Againe, children sitting in company together, fell into communication of God, and to reason what God was. And some saide one thing, some Fox. Act. Mon.

ſome another: among the reſt, one ſaid, Hee is a good old father: to which another named *Dennis Benfild*, replyed with a moſt outragious blaſphemie: What? he (ſaid ſhee) is an old doting foole. But ſhortly after this young gyrle was ſo ſtricken, that all the one ſide of her was blacke, and ſhee became ſpeechleſſe and died.

Idem. Againe, one *Leauer* a plough-man, railing, ſaide, that hee ſaw the euill fauoured knaue *Latimer* when hee was burned: and alſo in deſpite, ſaid, that he had teeth like an horſe. At which time and houre, as neere as could be gathered, the ſonne of the ſaid *Leauer* moſt wickedly hanged himſelfe.

Againe,

Againe in the time of King *Edward*, a young gentleman of *Cornwall* beeing in company with other more gentlemen, together with their ſeruants, beeing about the number of twenty horſemen, among whom this luſty yonker entred into talke, and began withall to ſweare, and vſe ribauld ſpeech: beeing gently reproued, the young gentleman tooke ſnuffe, and ſaid to the reproouer, Why takeſt thou thought for mee? take thou thought for thy winding ſheete. Well, quoth the other, amend, for death giueth no warning: for as ſoone commeth a lambes skinne to the market, as an olde ſheepe-skinne. Gods wounds (ſaid hee) care not thou Idem.

thou for mee: raging ſtill in this manner worſe and worſe in words, till at length paſsing on their iourney, they came riding ouer a great bridge, ſtanding ouer a peece of an arme of the ſea; vpon which bridge this gentleman ſwearer ſpurred his horſe in ſuch ſort, as he ſprang cleane ouer with the man on his backe, who as he was going, cried, ſaying, Horſe and man and all to the diuell.

Philip Stubs booke, printed 1581.

Againe: there was a ſerningman in Lincolnſhiere, who had ſtill in his mouth an vſe to ſweare *Gods precious blood*, and that for very trifles: beeing often warned by his friends to leaue the taking the Lords blood in vaine, did notwithſtanding ſtill

ſtill perſiſt in his wickedneſſe, vntill at the laſt it pleaſed God to cite him firſt with ſicknes, and then with death: during which time of the Lords viſitation, no perſwaſion could mooue him to repent his fore-ſaide blaſpheming, but hearing the bell to toll, did moſt hardly in the very anguiſh of his death, ſtart vp in his bed, and ſware *by Gods blood this bell tolled for mee.* Whereupon immediately the blood abundantly from all the ioynts of his body, as it were in ſtreames, did iſſue out moſt fearefully, from mouth, noſe, wreſts, knees, heeles and toes; with all other ioynts, not one left free, and ſo dyed.

Theſe and ſuch like iudge-

ments

ments muſt bee as warnings from heauen to admoniſh vs, and to make vs afraide of the abuſe of the Tongue: eſpecially when it tendeth to the diſhonour of God. And wee are to imitate the example of *Polycarpe* the Martyr, who when hee was bidden to take his oath, and curſe Chriſt, anſwered, Foure-ſcore and ſixe yeares haue I beene his ſeruant, yet in all this time hath hee not ſo much as once hurt mee: how then may I ſpeake euill of my King and Soueraigne Lord which hath thus preſerued mee? VI. Laſtly, God hath honoured thy tongue with the gift of ſpeech and vtterance: and the great excellency of this gift thou ſhouldeſt per-

perceiue, if thou were ſtricken dumbe for a time. Therefore let thy tongue be applied to the honouring of God, and to the good of thy neighbour.

FINIS.